Union Miss. Society.

1. The Society to be made a truly representative body — thus — (1) Each Church contributing to its funds as a church to be entitled to a representation by its pastor or stated supply & a delegate.
   (2) Each 25 persons contributing in the same vicinity to be entitled to one delegate.
   (3) The delegates to be either persons residing in the respective places or persons residing in & near the place of the annual meeting, according to the choice of the parties represented.

2. The Annual Meeting to be held at different points, the place for each year having been designated by the previous annual meeting — Special meetings at the call of the Committee.

3. The field of the Society to be the world, but especially those parts of the world in which the missions will have some bearing on the welfare of the Colored race — as, at home our cities, Canada, & the Southern & South Western States; & abroad, the West Indies, British Guiana, Haiti, Africa Brazils — Jews —

4. The mission of Each denomination to have the first claim on all funds contributed by its own denomination, & after that, funds to be appropriated in the discretion of the Committee.

5. The secretary or secretaries to be sustained by individual subscriptions for that purpose & not from the general funds.

Brief draft of Constitution in 1844 in regard to

6. All missionaries to be ecclesiastically responsible to the Ecclesiastical bodies of their respective denominations & not to the Committee of the Society – all discipline &c to be referred to them.

7. The Society's paper to give missionary intelligence generally, as well as its own, & also intelligence respecting the various reforms of the day – such as those touching intemperance, slavery, Church & State, licentiousness, the reorganization of society, the Sabbath & the like – also intelligence respecting important Ecclesiastical movements & changes – to be printed at first quarterly or as occasion may require.

8. The operations of the Society to go forward on the following, among other, general principles viz –

(1) The rejection in every form of the principle that the state may dictate the religion of its subjects.

(2) The conversion of adults, by preaching & otherwise, as the primary & chief end of every mission, & the education of the young only as the secondary & subordinate end.

(3) The occupancy therefore in the first instance of those fields only in which free speech & free effort [illegible] shall be open to the missionary; or in which there is such a waiting people as to justify the missionary in going into it at the risk of persecution.

(4) The prominent use, in new fields, as a primary [illegible] instrumentality, of the revolutionary agencies of Evangelists or itinerants.

(5) The selection for all fields of experienced men for prominent points, to make a lodgement in them, & from them as a centre to itinerate themselves & employ & send out as extensively as possible lay & native agency.

(6) The employment of as small an amount ~~as possible~~ of traveling agency in the collection of funds as possible, & as great an amount as possible of local agency. = Moravian

(7) The support, as far as may be desired, of individual missionaries by individual churches, such mission-aries to correspond with such churches through the Committee.

(8) The assistance of young men of piety & promise in pursuing a course of study for the ministry, at the several points of missionary labor, [redacted] under the direction of the missionaries at those points, or in any schools of instruction existing at them.

(9) The adoption in all fields of such forms of church organization & order as the missionaries & their congregations may prefer.

(10) The maintenance, towards other boards, of a distinct & independent, but as far as possible, a non-controversial position — Commending itself to the public confidence rather by its own intrinsic merits as an improvement upon them, than as an antagonism to them.

(11) The securing to all missionaries, as far as the circumstances of the case admit, the same personal freedom & independence while in their fields of labor, & the same freedom of removal & return from them to other fields, that they would have as settled pastors at home; & the same freedom, through channels of their own selection, to address the public on any subject of general interest they may desire.

Hints sent L. Tappan
in 1844 in regard to
changes in the Union
Missionary Society